1039. I 28

THE CHANGE: OR, *The Blind Eye Opened.*

A double Discourse on *Ephes.* 5. 8. *Yee were sometimes Darknesse, but now are yee Light in the* LORD: Shewing the great Alteration that is wrought in a man Regenerate from what he was in his Unregeneracy.

Presented, first to the Eare, now to the publike Eye,

By the Author

THOMAS DVGARD, Mr. of Arts, CAMBR.

Quantum mutatus!

Πέπαυμαι ὀφθαλμιῶν. *Isaeus.*

But yee are washed, but ye are sanctified, but ye are justified, 1 Cor. 6. 11.

LONDON,

Printed by *G. M.* for *George Edwards* dwelling in Greene-Arbour at the signe of the Angell, 1641.

DR. WILLIAMS'S LIBRARY
RED CROSS STREET
LONDON.

TO THE WORSHIPFVLL, his much honoured Unkle, M. RICHARD DVGARD, Batchelor of Divinity, and President of *Sidney-Sussex Colledge in Cambridge.*

Sir,

A Course of Literature (as the most [a] Sweet and [b] Satisfactory)

[a] *Dulces ante omnia Musæ. Virgil Georg. l. 2.*

[b] Pro. 8. 11

ſtory) I ever affected: and have now for more then two decads of yeeres, according to Ability and Opportunities proſecuted. As for Oportunities, none may recount them with more rejoycing then my Selfe: Having had the happineſſe of Grammaticall Foundations from ſo Famous a [c] Maſter, and of Academicall Superſtructions from

[c] M *Henry Bright* late Maſter of the moſt flouriſhing Kings Schoole in the City of *Worceſter*.

from as Famous a Tutor. Great were my Engagements to Him; but Vnſpeakable to *You*. Vnder whom, ſo Fatherly in Affection, ſo Painefull in Precepts, and ſo Rare an Example of Learning and Piety, my Seven yeeres ſervice for the Liberall Sciences was as delightfully ſpent, as [d] *Iacob's* for his beloved *Rachel*. And although I have

[d] Gen. 29. 20.

now been abſent from the Fountaine as many yeeres as I enjoyed it, and wanted the Breaſt as long as I ſucked it: (as *Pharaohs* [e] ſeven yeeres of Plenty were ſucceeded with as many of Famine;) yet hath there not been a Ceſſation of Your Deſerts, but a continuall Obligation of mee to further Duty. I have not drunk at the Fountaine

[e] Gen. 41. 30.

taine; but Your inexhauſted Goodneſſe hath ſtreamed upon mee with ink-influence. I have not ſucked the Breaſt; but you have fed mee with the Quill. Thoſe *Pretious Letters* I meane; ſo full of Affection to mee, and of happy Diſcord within themſelves, whether their Gravity of Counſell, or Elegancie of Latine ſtile

ſhould obtaine the Preheminence. Theſe as often as I read, (and there is none of them but I have read it as often as they [f] ſay the Letters of Princes are to be read,) mee thinkes I heare your old Ἀιὲν ἀειξέειν καὶ ὑπείροχον ἔμμεναι ἄλλων: and ſee you hanging againe on the Eares of your Flock thoſe Pretious Iewells; *Labour to keepe your Conſciences Tender:*

f Literæ Principum ſunt ter legendæ.

der: Study to approove your hearts to God: Secretum Domini Timentibus eum: Miniſterium onus eſt Angelicis humeris formidandum: πρὸς ταῦτα τὶς ἱκανὸς: *Surgunt indocti, & cœlum rapiunt, & nos cum Doctrinis noſtris ſine Corde, ecce ubi volutamur!* And a Thouſand ſuch, All which, inculcated to us in Common, together with thoſe wherewith you have

been pleaſed to enrich Mee in particular, ſhould I, according to their Deſert, deſire to commend to publike intelligence, I muſt not thinke of a little Epiſtle, but a large Panegyricke.

For the greateſt part of Thirty yeeres you have beene exerciſed in that Pupillary Imployment. In which ſpace, what a Pillar you have beene to the Houſe

Houſe. what an Ornament to the Vniverſity, and how greatly Inſtrumentall to the Church and Commonwealth, as I know you deſire not to heare, ſo all know I need not to ſpeake. With You it hath not beene as with Some; who either have not taken more Pupils then *One*; (like the [g] Turkey-henne, which if ſhee ſee but

[g] *Markam.*

one

one of her chickens following her, regardeth not what becommeth of the reſt;) or if they have taken *many*, have refuſed to take juſt paines with them. And therefore (as I have beene credibly informed) when their conſciences have beene wakened by their laſt ſicknes, have complained of their Remiſnes in that kind, as of one of their moſt preſſing Grie-

Grievances. Your *Number* hath beene *Great*, almoſt Fifty have I knowne in the Colledge *together* under Your Name; (and above Thirty of them Under-graduates) Some (like the fruit in *Alcinous* his [h] Orchard) ripening; Others fully ripe, and fit to be ſet forth for publike ſervice. And for your *Singular Care* of them, that (as *Socrates* told

[i] *Eſchines*)

h Ἀιεὶ Ζέφυρίη πνείουσα τὰ μὲν φύει ἄλλα δὲ πέσσει. *Hom. Odyſſ l 7.*

i Habebo curæ ut te meliorem tibi reddã quàm accepi. Senec. de Benef. l. 1. c. 8.

i *Eschines*) you might restore them better then you received them; your *Constant and earnest endeavours* of joyning the Muses and *Graces*, of making them both *Learned* and *Good*, as you cannot want abundant Comfort *within Your Selfe*, so may you worthily be a *President* to Others.

It is Your great *Honour*, (as *Cornelia* that Noble

Noble Matrone accounted her Of-spring her greatest [k] *Ornaments*) that out of your *Nursery* hath proceeded so Great a Number; that you have beene so *Literally* Fruitfull as to spread your Branches in a bundance over the face of the Land: Some, Pleaders at the Barre; some, Preservers of fraile nature; Many, Instructors of un-

[k] *Hæc Ornamenta mea sunt. Val: Maximus l. 4. c. 4 exemp 1.*

i Habebo curæ ut te meliorem tibi reddam quàm accepi. Senec. de Benef. l. 1. c. 8.

i *Eschines*) you might restore them better then you received them; your *Constant and earnest endeavours* of joyning the Muses and *Graces*, of making them both *Learned* and *Good*, as you cannot want abundant Comfort *within Your Selfe*, so may you worthily be a *President* to Others.

It is Your great *Honour*, (as *Cornelia* that Noble

Noble Matrone accounted her Of-spring her greatest [k] *Ornaments*) that out of your *Nursery* hath proceeded so Great a Number; that you have beene so *Literally* Fruitfull as to spread your Branches in abundance over the face of the Land: Some, Pleaders at the Barre; some, Preservers of fraile nature; Many, Instructors of un-

[k] *Hæc Ornamenta mea sunt. Val: Maximus l. 4. c. 4 exemp 1.*

[1] *Cereus in vitium flecti, &c. Horat.*

untutord youth; bu
Most, and some
them of all Degree
(and others very em
nent) Interpreters o
Sacred Oracles. Al
which, with the Son
of Nobles, and the
Gentry, were they put
together, and a Royall
Head set on the top of
them, would make
the *Better* part of a *little*
Kingdome. And none
of which, I assure my
selfe, but esteemes it
his

his great *Happineſſe*, that his freſh veſſell hath beene [m] ſeaſoned with your Principles.

But ſuch Paſſages, I feare give you Offence. Yet I am ſure I doe you no wrong, nor reſpaſſe upon the Truth. And if you take it for my Fault, others will account it my Duty. Give mee leave, I beſeech you, to rejoyce that I am of ſo neere Relation to ſuch Exemplary

[m] *Quo ſemel eſt imbuta recens, ſervabit odorem Teſta diu. Horat.*

emplary Vertue; (eſpecially ſince the very mention thereof is an Incentive to imitation;) and to acquaint the world what your Goodneſſe hath been to Him, who earneſtly *Deſires* to approve himſelf Thankfull, but cannot reach to any higher *Expreſſion* then this ſlender diſcourſe.

The Iſſue it is of not many daies ſtudy, and altogether un-

[n] Ἔτι δαιμόνιον ἂν εἴη τὸ μεμνῆσθαι τῶν ἀπὸ γένους ἀρίστων, ἀκούοντας περὶ αὐτῶν ἀεί τι καὶ λέγοντας *Plutarch. in vita Acati.*

• *Nihil mihi fuit optatius, quàm ut primùm alsterem ipſo, deinde à cæteris omnibus quàm gratiſſimus ergà te eſſe cognoſcerer. Cicero ad Lentulũ Epiſt. famil. 1 ep. 5.*

unworthy, if not of Light, yet of your Acceptance. However, as you formerly did the Parent, who now therefore adventureth his *Head* to shew you his [q] *Heart*, vouchsafe it, I humbly pray you, your *Tuition*, and so further oblige

[p] *Ita à nobis editur ut voluntati quorũdam amicorum obsecuti magis quàm judicium nostrum secuti fuerimus. Casaub in calce Not in N.T.*

[q] *Excutienda damus Præcordia:*
quantaq; nostræ
Pars tua sit--- animæ, tibi---
Ostendisse juvat pulsa, dignoscere cautus
Quid solidum crepet, & pictæ tectoria linguæ
Et quod sequitur apud Pers. Sat 5 ad Corn.

Your most devoted Nephew

THOMAS DUGARD.

To the Reader.

I Shall not need to make a long Apology for the practice of such publike spirits, as desire by setting forth divine Tractates in their native language to edifie the Church of God. Thou too well knowest what a multitude of prophane Pamphlets flie abroad in the world

world: which serve to no other use then to corrupt mens hearts and lives. If there were not some counter-poyson to prevent the infection which such Discourses cause, I cannot see how almost any should be free from the plague sores of pestilent impieties. Shall Physitians be esteemed for finding out, and making common, Preservatives for the Body, and shall Ministers be con-

condemned of folly, an
rewarded with reproac
for compounding an
communicating Anti-
dotes for the Soule? Cer-
tainely, it is either igno-
rance, or envie, that hath
opened the mouthes of
some men, (who yet
would seeme somthing
for Learning and Reli-
gion,) to calumniate this
pious course; which by
experience is found to
have done so much good
in the Church. For how
many

many by reading holy
Treatises have beene
converted from the [a] er-
ror of their way? Others
have beene confirmed in
e truth, & gained much
gmentation to their
races and Comforts.

[a] Jam. 5. 20.

Object. 1. They have
loses, and the Pro-
bets, the Holy Scrip-
ures in a knowne tongue.
et them reade them:
bey are all-sufficient.

Answ. 1. The greatest
part of men are ignorant,
and

and cannot understa
what they reade witho
a Guide, and all men ha
not a Guide at hand to
rect them. 2. All Guid
have not the same gift
some have more dexter
tie in opening and a
plying Scripture th
others. Now all Go
people have interest
the gifts of all his s
vants, and therfore w
should they be rob'd
their right?

Object. 2. There

Eng

ngliſh Bookes enough
ready and therefore to
d more is ſuperfluous.
An. 1. There be too ma-
f a worſe nature; and
is there a daily additi-
2. The Churche's Trea-
e conſiſts mainely in
d Books, the more they
multiplied, the richer
Church growes, and
l the Church be
ght too rich?
b. 3. Many, and wor-
are the labours of o-
s, already extant, up-

on this Argument. abo

An. 1. Thou knowest of what is ordinarily answered. In the mouth of many witnesses Truthes are more confirmed, and when left more inexcusable; 2. Those Truths cannot be too often taught, that are never sufficiently learned. 3. Thou shalt find in reading This Treatise some many things which thou never metteſt withall: ſpecially ſome Scriptures ſweetly explicated; and of

abov

above the rest, that in the
ve of Ioh 3.9. which Bel-
swe larmine [b] sayes is the
an hardest in all the Scrip-
re ure, that is urged for per-
men verance in grace. Thou
e alt also find, either that
t be he Author had never
ar read any others that writ
ar of this Subject; or if thou
in findest, for Substance,
e some of the same things,
ou as who can travaile in
l: such a way without trea-
es ding somtimes in the steps
ad of former passengers,

 though

[b] Variæ sunt hujus loci, qui omnium est difficillimus, expositiones Bellarm: de Iustif. l.3.c.15.